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UNITY

The Unitarian

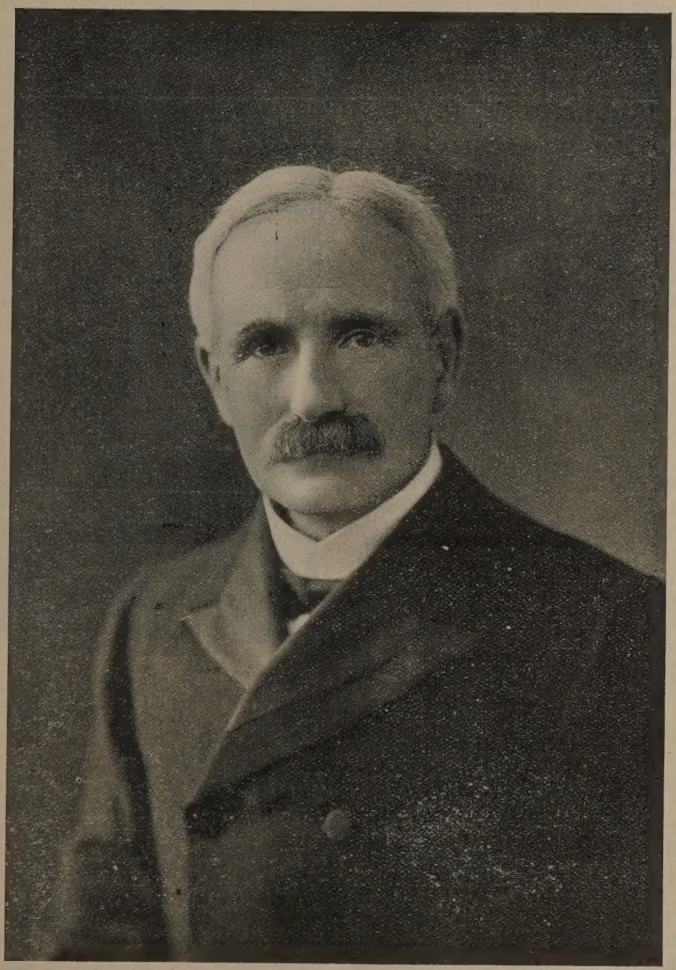
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 117. [Vol. X.—6.] June, 1913. ONE PENNY.



Rev. H. D. ROBERTS, Liverpool.

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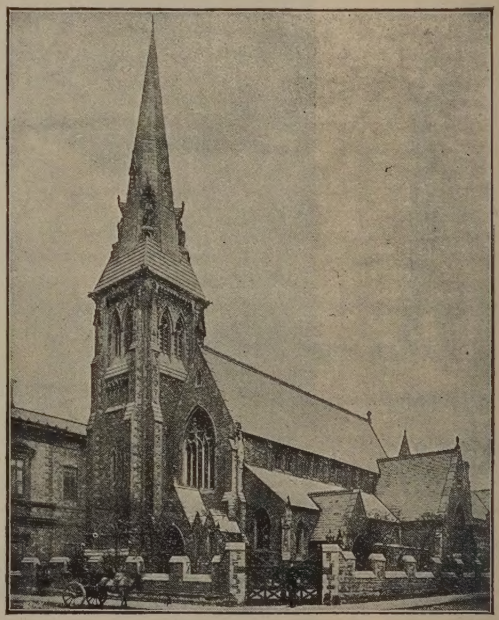
The Rev. H. D. Roberts, minister of Hope Street (Unitarian) Church, Liverpool, was born in London, 1858, and reared in the religious communion of the Church of England, educated at Owens College, Manchester; though desiring to enter the ministry he had a repugnance to the signing of articles, and when he came to see that the usual arguments for "Miracles" were found not to be valid, the whole theological superstructure of his orthodoxy collapsed, and any further thought of ministry in the Church of England was impossible. He went out to Australia, became extension lecturer for the University of Sydney, 1892-93; returned to England; entered as a student at the Unitarian Home Missionary College, Manchester, taking the theological course 1894-96; Unitarian minister at Chester, 1896-1900, with the congregation of the famous Matthew Henry's Chapel, and while there he wrote and published a book, "Matthew Henry and his Chapel." In 1900 Mr. Roberts was appointed missionary minister of the Liverpool District Missionary Association, serving in that capacity for three years, in which period he had supervision of new movements at Garston, Widnes and St. Helens; he became co-pastor of Hope Street Church, Liverpool, with the late Rev. R. A. Armstrong, B.A., 1903-5, and was appointed sole minister after Mr. Armstrong's death, 1905. Since Mr. Roberts resigned his post as missionary in 1903 there have been three missionary ministers in the district instead of one: Rev. S. H. Street, B.A., at Garston; Rev. J. B. Higham, B.A., at St. Helens; and the Rev. H. W. Hawkes at West Kirby.

Some years ago the Bishop of Liverpool, Dr. Chavasse, publicly stated, at an assembly of educationists in London, "that the children of the nation should be saved . . . from the darkness of Unitarianism." This statement led to an interchange of letters between the Rev. R. A. Armstrong and the Bishop, and the preaching of a sermon by Mr. Armstrong in answer to the Bishop. The controversy aroused the interest of a member of the Church of England, Mr. Llewellyn William Evans, who resolved to get to know more of the real nature of Unitarianism by direct acquaintance with its literature. And he found that the writings of Martineau and Armstrong were a great revelation of help to him. He became so convinced of the truth of Unitarianism that he was anxious to make that Faith more widely known. So he sought the advice of a Unitarian acquaintance as to how he might best achieve the object desired, with the result that he bequeathed to the Liverpool District Missionary Association (of Unitarian Churches) a generous legacy for the propagation of Unitarianism in the Liverpool district. Mr. Evans died, and his bequest becomes available in January, 1914. And now the Liverpool District Missionary Association has invited the Rev. H. D. Roberts to accept appointment as minister-at-large to the Association; Mr. Roberts has agreed to do so, and has resigned his Hope Street ministry much to the regret of his congregation, and terminates his pastorate in September to enter upon his new duties.

Hope Street Church, Liverpool.

The story of the congregation of the Hope Street Church is told by the Rev. H. D. Roberts in a portly volume, published 1909, in celebration of its bi-centenary in 1907.

The origin of the congregation is fixed as far back as 1687; a chapel was erected in Lord Street, 1692; from this a migration to a second chapel in Kaye Street took place in 1707, and from this is dated the bi-centenary; there was a removal to a third chapel, in Paradise Street, 1791; and from thence during the ministry of the Rev. James Martineau to the newly-erected Hope Street Church in 1849.



There have been sixteen ministers, viz.:—Christopher Richardson, 1687-1698; James Lawton, 1699-1706; Christopher Bassnett, 1709-1744; John Brekell, 1729-1769; Philip Taylor, 1770-1777; John Yates, 1777-1823; Pendlebury Houghton, 1812-1823; John Grundy, 1824-1835; James Martineau, 1832-1857; W. H. Channing, 1857-1861; Charles Wicksteed, B.A., 1863-1872; Alexander Gordon, M.A., 1863-1872; E. M. Geldart, M.A., 1873-1876; C. J. Perry, B.A., 1878-1883; R. A. Armstrong, B.A., 1884-1905; H. D. Roberts, 1903-1913. In the latter part of Mr. Armstrong's ministry, owing to a threatened breakdown in his health, the following were appointed assistant ministers:—Rev. A. Cobden Smith, 1899-1900; the Rev. J. Morton Barnes, 1901; and the Rev. H. D.

Roberts, 1903-5, Mr. Roberts being appointed sole minister in 1905.

Of these ministers John Grundy, James Martineau, William Henry Channing, and Richard Acland Armstrong, were doubtless the most widely known. The Rev. John Grundy was an earnest and able Unitarian propagandist in Liverpool, as also he had been in Manchester (Cross Street Chapel), his farewell meeting on removing to Liverpool giving rise to the Manchester Socinian Controversy. His successor, James Martineau, was called upon too in 1839, along with his local colleagues, the Revs. J. Hamilton Thom and Henry Giles, to defend Unitarianism against the attacks of thirteen clergymen of the Church of England; and he afterwards became Professor and later Principal of Manchester New College, and one of the greatest thinkers and philosophic teachers which the nineteenth century produced. His lectures, essays, and sermons, have a world-wide repute and have exercised a considerable power over the cultured minds of the age. The Rev. R. A. Armstrong exerted very great influence on efforts for social reform and for the promotion of good citizenship in the city of Liverpool. His books on religion and theology have a wide circulation, that on "God and the soul" having been translated in many languages. The Rev. W. H. Channing, nephew of the great American divine, William Ellery Channing, and father of the present Lord Channing, was one of the famous group concerned in the "Brook Farm" communist experiment at West Roxbury, Massachusetts, which included Theodore Parker, Nathaniel Hawthorne, with Emerson as a sympathiser; he was also one of the Abolitionists. The Rev. John Yates (1777-1823) was the founder of a family of well-known Liverpool philanthropists, one of whom gave Princes Park to the city, and he himself was the founder of the Harrington undenominational school.

Amongst public spirited citizens associated with the congregation the familiar names of Boult, Cropper, Rawdon, Jevons, Booth, Meade-King, Bowring, and Lamport, frequently occur on its committees. Mr. Christopher Rawdon, founder of the Ministers' Stipend Augmentation Fund (formerly The Rawdon Fund), was a member of the church committee in 1846. Families which are still represented by active workers in the congregation, and its various institutions include the names of Coventry, Rawlins, Burroughs, Robinson, Hall, Cook, Melly, McConnell, and others well known for public service in Liverpool, and some of them throughout the churches of our denomination in this kingdom. The most widely-known living layman amongst the present members of the Hope Street Church is Sir William B. Bowring, who has been Lord Mayor of Liverpool, and who has long been a leader of progressive forces in the public life of the city. From this congregation has gone forth many initial efforts for social reform and civic purity and betterment.

The foundation stone of the Hope Street Church was laid on May 9th, 1848, and the new building was opened October 18th 1849. The structure, of Gothic design, is one of the most elegant buildings of the kind extant. At the opening service there was a crowded congregation; the Rev. James Martineau conducted the devotional exercises, and the Rev. Thomas Madge, of the Essex Street Chapel, London, preached the sermon. The evening meeting in the Philharmonic Hall was attended by 750 persons, and the chairman—Mr. Thomas Bolton—then said that "their new church had been erected as a house of Protestant Dissenters for instruction in the principles of rational religion. As a body of professing Christians they made their faith subservient to what they believed to be the truth."

The theological belief of the congregation became Unitarian under the ministry of the Rev. John Yates (1777-1823) in the time of Lindsey and Priestley, and has continued to be Unitarian, with the freedom of "the Open Way" to find a grander faith, if such is possible.

The Unitarian Attitude.

The religion which Unitarians hold is not built up on denials, negations, rejections of what other people believe, but rests upon positive grounds, upon what is held to be most real and true. The Unitarian cares more to say "this is true" than to say "that is not true." Unitarians do not have a fixed creed or statement of belief. But Unitarians do believe, and religion to them is quite as precious as it is to other Christians.

There is a form of religion, strong, deep, and simple, which places no restrictions upon thought or inquiry, which is afraid of nothing that science can prove, which stands in no danger from the extremest criticism of the Bible, because it holds that all truth —wherever it appears—is divine and to be received and honoured as such. It is a religion which we Unitarians know from long experience to be helpful and sustaining. It does not bid us believe this and that, as mysteries of faith to be accepted without question. It bids us look doctrines, as well as facts, in the face, and worship with the eyes of our mind wide open. It is a religion to live by. And I say the truth of many good men and women, yes and children, whom I have known, when I add that it is a religion to die by.

I speak as a Unitarian born and bred, who has found in what was taught him as a child, the things which he most trusts in and lives by as a man. I do not apologise for being a Unitarian. I do not defend it. I glory in it.

There is a considerable amount of agreement amongst Unitarians, upon the main heads of religious belief, that is of their own choice, and not at all because they are compelled. A doctrinal test of membership is a thing unknown in the churches called Unitarian, and the attempt to introduce one would raise an instant storm of protest.

—R. T. Herford.

The Moral Significance of Unitarian Beliefs.

By Rev. WILLIAM C. HALL, M.A.

VI.—SALVATION BY CHARACTER.

We state this as a principle of belief in emphasis of our contention that character is more than creed. The contention involves two simple truths (1) that character is larger than creed, and (2) that it is more important.

1. It is larger. A man's character embraces his creed. It covers all his thoughts and sentiments on all matters of life. None of these is negligable in the estimation of his character: what he believes is a part of his character, one of the bases upon which it is builded. If it be untrue, false, evil, then his character will have a foundation upon sand and his whole life may speedily fall in unlovely ruin. If it be true, if it be of the spirit of truth, then his character will stand firm against all the storms of life, beautiful in power. Does it matter what we believe? Emphatically yes. But it matters more that we should realize that belief, an integral part of character, must expand and solidify for the enlargement and absolute security of character. Progressive belief, which is truly an expansion of faith, is one of the conditions of a developing character. But character needs other things: besides cultivation of mind the education of the heart; the love not only of facts, but also of ideals.

2. Character is more important than belief. Good character is determined not so much by good belief as by good ambition, by the desires of the heart, which are prayers to God. All belief, based upon the knowledge and reasoning of the mind, and upon the sympathies of the heart, is secondary to the revelation of spiritual truth which God effects in the soul which is turned to Him in the aspiration to righteousness. The God-ward disposition makes for character more than the completest accuracy of opinion. It may be said to be the chief element in good character. If then this part of character is more important than the other, it is plain that character itself must be much more important than belief.

Salvation, we say, is "by character," meaning, of course, that it comes with the perfection of character. But we must say more: salvation is perfect character. We are not safe in this world with anything less than perfect morality; nor can we be anywhere "saved" until the parts of our nature which we have in common with God, such as love, are as perfect in us as they are in Him. Salvation is the imitation of God.

Salvation from what? Much "orthodox" teaching implies that the need of a man is to be released from the consequences of his own wrong-doing. We do not wish to disparage what seems to be the mercifulness of this idea, but we have to recognize that it is essentially untrue. The immediate consequences of our actions may be modified by other actions brought into remedial operation upon them, but evil done is followed by effects of which there cannot be complete cessation until they exhaust themselves. What strikes the Unitarian is "the exceeding sinfulness of sin," and it brings him to his conception of salvation as that of salvation from wrong-doing itself, and from all involved in wrong-doing, viz., wrong thoughts, sinful desires, and evil passions. He is anxious to be saved from evil consequences, but more especially from evil causes. Salvation is supreme "unworldliness"; it is "the practice of the presence of God"; it is perfect character.

Joseph Priestley and Theophilus Lindsey.

By the Rev. A. W. FOX, M.A.

In 1761 he was appointed tutor in literature and language at the Warrington Academy, and on June 23rd, 1763, he married his noble and devoted wife, Mary Wilkinson. In 1764 he received the degree of LL.D. from Edinburgh University. During the whole of this time he busied himself in publishing controversial works and in making scientific experiments. For a few years he became minister of Mill Hill Chapel, Leeds, where he made his discovery of oxygen, or "Dephlogisticated air," as he called it, and so became the "Father of modern chemistry." Towards the close of 1772, he became "Literary companion" to the Earl of Shelbourne, in which occupation he educated his patron's sons, and had more time for theological and scientific research. In 1780 he removed to the New Meeting (Church of the Messiah) in Birmingham, his last English pastorate.

During all this period his pen was never idle. He wrote in shorthand works on theology, philosophy, and science. He was made a Fellow of the Royal Society, and on his visits to Europe found himself almost the only man of science who was also a Christian. His great attainments had much influence in destroying the crude agnosticism then prevalent amongst his fellow-scientists. He constrained all of them to respect the religion which he defended so powerfully, and of which his life furnished so favourable an example. Here he published his notable work on the "Corruptions of Christianity," and the finer book, "The History of the Early Opinions Concerning Jesus Christ." By this time he had rejected the "Virgin Birth" no less than the infallibility of the Bible. As a politician Priestley was an advanced Radical, whose sympathies were deeply stirred by the first outbreaks of the great French Revolution. He was chosen deputy by more than one department, and made a citizen of France. He refused to act as deputy, but accepted the citizenship. Not realising the feeling in England against what was taking place in France, he had intended to join in a dinner given by some of the advanced politicians to celebrate the destruction of the Bastile. Fortunately for himself he was warned in time. The mob of Birmingham, never very patient of honest differences of opinion,

broke out in open riot. They destroyed his chapel and his home, with its valuable library and scientific apparatus. Utterly surprised by the ferocity of the outbreak, homeless and all but ruined, he found his way to London in 1791 with his family. Here his friends came to his help, though George III. said he was glad Priestley had suffered, though he did not agree with "the brutality of his treatment." He wrote a noble sermon on "Forgiveness," which was preached by John Coates amid the ruins of the chapel.

Priestley now succeeded Dr. Price as morning preacher at the Gravel Pit Chapel in Hackney, and soon became lecturer in the academy at the place. Here he lived in happy pursuit of his scientific researches and favourite studies, cheered by the friendship of Lindsey and Belsham. In 1794 he emigrated to Northumberland, in Pennsylvania, and having established a Unitarian congregation in Philadelphia, he died on the 6th of February, 1804. So in a foreign land passed away Joseph Priestley, hero and philosopher, man of science and theologian. One of the greatest men of his day, he lived with unaffected lowliness of heart, being uniformly kind and courteous in every kind of company. Theophilus Lindsey and Joseph Priestley, that noble pair of friends, did more for religious enlightenment and reverent freedom of thought than most other men of their day. In temper they were well matched—pious, gentle, loving, strong, earnest, and unselfish. They laboured, and we are "entered into their labours." Both suffered for the "hope that was in them." Both were heroic in trial and courteous in prosperity. Both gave their lives freely in the service of others. Both realised clearly that the last word had not been uttered in revelation, but that God was revealing himself every day, and would reveal Himself along the future ages to His children. Their example lives to strengthen and encourage more timid souls. Their beautiful patience reproaches the impatience of those who have suffered far less than they did. We treasure their memory as saints of our free faith, who did much to help Nonconformity to its easier position of to-day. May we perpetuate their lives by honest imitation, by living and denying ourselves for the truth as did Theophilus Lindsey and Joseph Priestley.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

While these notes are being written the anniversary meetings of the B. and F.U.A. and divers other Societies are in full swing. The League has held its yearly function of hospitality, entertaining its delegates to tea in the Rosslyn Hill Chapel Hall. That a description of the League's fourth annual meeting cannot be given here is owing to circumstances controlled by the Editor and printer of the "Unitarian Monthly," and not by the writer of these notes!

The most important item of business before the delegates and subscribers at our meetings will be the resolution to place the selection of the League Executive Committee in the hands of the Branches at large. This will be to follow, in some measure, the more democratic methods obtaining among the various women's political societies, and would without doubt put more direct responsibility on the Branches, and therefore be likely to awaken keener interest in the doings of the central body.

Another letter has come to us from our absent Fellowship Secretary. Miss Mitchell tells of her second visit to Auckland in March, when she spoke to the senior girls in Mr. Hall's Sunday School. She says: "I told them about our League work, especially the Fellowship, and found them most keen to hear all they could. They seemed so anxious to feel part of a larger body and eagerly welcomed all I could tell them of our churches at home. They asked if they could be enrolled as Fellowship members and be linked on with some members of our churches to correspond with them and so be brought into touch with our church life at home. . . . It is a good idea, and you may hear more about it presently."

Then there was a women's meeting, and Miss Mitchell continues: "About 30 to 35 turned up. I had a good laugh on the way there, for we overtook two elderly ladies, both of whom had formerly been matrons in hospitals in New Zealand, and now living in Auckland. One said, on being introduced to me, 'Why, what a girl you are!' I think she expected someone grave and staid, and not a frivolous young person like myself. Everywhere people seemed to like what I said and were interested. In fact I have everywhere found that news of the aims and work of our League have been warmly received. I always try to lay emphasis on our aims, which are for the deepening of our religious life, and try to help them to see that all the Branch activities have the aim at the centre, if they really catch the League spirit." The ministers told Miss Mitchell that such personal visits as hers from members of the home churches do more good than all else, "And I can see why, now," says Miss Mitchell, "When they see you in the flesh the Executive Committee at home becomes more real to them."

One of the most interesting visitors to our meetings this week is Mrs. J. C. Macky, of Auckland, who is the colonial delegate to the League meeting. Mrs. Macky will shortly be in Leeds, and we hope that the League Branch there may have the opportunity of seeing something of this most charming visitor to our churches.

Will correspondents please note that there is not space for extended reports of meetings or services in the "Unitarian Monthly?" Only for very short notes mentioning such events.

Thomas Paine, the Unitarian Revolutionist.

By Rev. E. THACKRAY, M.A., Ph.D.

Like Mazzini, with whom we last dealt, Paine was a heretic and a republican, but his reputation does not stand so high as that of the Italian patriot for several reasons. For instance, there is certainly no halo of patriotism about Paine. His personal character and temper suffer somewhat from the company he kept and the times in which he lived. He was not perhaps a very "nice" man according to our modern standards of speech and decorum, but on the other hand he has been abominally slandered, and taking him for all in all he had some fine qualities which it is well worth our while to commemorate. It is just 104 years ago this month since he died, and at the centenary of his death (four years ago) he received fairer judgment than that which was meted out to him during his lifetime. Some insight into his temper as contrasted with that of Mazzini may be gained from the fact that he preferred to call his book "The Rights of Man," whereas Mazzini called his chief publication the "Duties of Man," although there is no fundamental opposition here involved.

Let us just note the importance of the man in the history of his own time and then we may briefly take up his religious attitude. Thomas Paine (the name is significant, Thomas, the unbelieving apostle, and Paine—Pagan) was a restless youth and very early in life contemplated running away to sea in a ship called "The Terrible," which was in charge of a certain Captain Death! His father stopped him on this occasion, but he did get away soon after to the United States, and through his journalistic work became the trusted friend of George Washington. It was said that Paine's pen was as powerful as Washington's sword. Indeed, Washington's pen once wrote a very despondent letter which it was Paine's duty to read to the Assembly, and the effect would have been to put an end to the American revolution had not Paine at once started a subscription with £100 to carry on the war against England. He even got £300,000 out of Louis XVI. of France, who was also fighting England. This led to Paine becoming quite as keenly interested in the French Revolution as he had been in the American, for he afterwards became a member of the French Parliament. He was caught in the political cyclones of the latter part of the 18th century and set at the very centre of revolutions in both the old world ond the new.

It would be strange if a man of such importance had been entirely without religious inspirations. It may surprise some people to know that Thomas Paine had the same sort of creed as George Washington. Both were, strictly speaking, deists, which to-day means practically Unitarians, for the deists of that day are more akin to us than the Unitarians of that day. Paine is often put in the same class as Voltaire, as atheists both. But Voltaire was not an atheist, for he built a church which he dedicated to God (Deo erexit Voltaire) rather than to any of the saints.

Paine's position is as follows:—"I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy." In the strength of this faith he was the soul of generosity, giving away copyrights that would have brought him a great fortune. He was brave enough to plead for the life of Louis XVI., and escaped being guillotined only by the accident of Robespierre's fate being sealed before him, or as some say, by having his door chalked on the inside instead of the outside. He was magnanimous enough not to prosecute a young English royalist for having assaulted him (a French M.P.) in a Paris cafe, the penalty for such an offence being death; and when some little boys who had heard their Christian parents speak so ill of Paine that they thought there could be no harm in robbing his orchard, the little fellows were considerably surprised when the old gentleman came out, patted their heads, and showed them the best apples.

Sunday Anniversaries.

By A. D. TYSSEN, D.C.L.

June 1st, in Church calendars, bears the name of S. Justin, the author of two Apologies and a Dialogue with a Jew named Trypho. These works are worth studying and afford materials for a good many sermons. Some information concerning Justin will be found in the "Unitarian Monthly" of March, 1912. The same day marks the birth of Robert Cecil in 1560, who became Queen Elizabeth's Prime Minister; and Lord Howe's victory off Ushant in 1794, when the whole country felt a religious zeal in fighting the French revolutionists. On this day also, in 1416, Jerome of Prague was burnt at Constance, an event of which a full account may be found in Foxe's Book of Martyrs, 1844 Edition, III., 511. John Biddle was imprisoned for the last time on June 1st, 1662, and died on the following September 22nd. A full account of him may be found in Wallace's Anti-Trinitarian Biography (III., 173-206), and there is a memoir of him in our book of "Memorable Unitarians."

June 8th saw the birth of Robert Stephenson, the engineer, in 1772, and the death of the Black Prince in 1376. It is also credited with the death of Nero in A.D. 68, an event connected with the Book of Revelations in the New Testament; and the death of Mohammed in A.D. 632. Of modern celebrities it witnessed the death of Tom Paine in 1809, the author of the "Rights of Man" and the "Age of Reason." Tom Paine deserves to be included in our book of "Memorable Unitarians."

June 15th marks the birth in 1330 of the Black Prince, whose death has just been mentioned. He is a striking representation of the faults and virtues of mediæval chivalry. It is also noted as the day of the sealing of Magna Charta in 1215. It is grand to think that our ancestors, on getting a bad king in their power, did not kill him, but drew up a set of rules to be observed by him in governing the country. The same day marks another notable royal act, namely, the address of Richard II. on the murder of Wat Tyler in 1381. It is sad that Richard II. so used his talents as to lead to his deposition.

June 22nd is marked as S. Alban's day. It is doubtful whether any such person as S. Alban ever lived: nevertheless, one of the finest churches in the country is named after him. Matthew Henry, a noted commentator on the Bible, died on this day in 1714; and in 1535 John Fisher, Bishop of Rochester, was beheaded upon it. The last named was a conscientious Catholic, who could not acknowledge Henry VIII.'s claim to ecclesiastical supremacy in England. Mazzini, the preacher of Italian unity, was born on June 22nd, 1805.

June 29th is marked as S. Peter's day. It is well to study the records which are preserved of S. Peter, and to note that the evidence is all against his ever having visited Rome, and that the system of religion which he preached was more like Unitarianism than any other form of Christianity. Professor T. H. Huxley died on June 29th, 1895, and Chamber's "Book of Days" gives memoirs of two other worthies who passed away on the same day, namely, Elizabeth Barrett Browning, the wife of Robert Browning, the poet, in 1861, and the Rev. David Williams in 1816. The last named was a Unitarian minister, and the originator of the Royal Literary Fund.

Literature.

"The Finality of the Christian Religion," by W. Whitaker. Price Twopence. Elsom and Co., Market Place, Hull (see advt.).

This booklet of Mr. Whitaker's is confessedly a piece of reasoning in a circle. Yet he succeeds in showing that Christianity is final because it is not final. This curious paradox is expressed as follows: "If in any sense whatever Christianity is to be superseded, it will be by Christianity itself becoming a finer thing, not through the abandonment of Christianity" (p. 12); and again: "is it not plain that the highest religion will progress by becoming more and more itself, working out its own implications" (p. 13)? This means, of course, that Christianity is the ideal of absolute perfection beyond which there can be nothing higher, and in that sense it is the final religion. All future developments and possibilties are implied in it and will, when become actual, be only demonstrations of it.

But some of the reasoning of this essay seems to contradict the principal claim thus set forth, for Mr. Whitaker asserts that "Every religion flows from some one man's experience, and however high the religion soars that results from that experience it can only soar as high as the originating experience, e.g., if you consider the glories of the eighth century prophetism and its natural nobleness you will see that this could only have come to pass because some Isaiah or some Amos had first himself been at that height. So it must have been with Buddhism —the Buddha must have been at least as great as Buddhism. So it was with our religion" (p. 29). Thus a "religion" cannot develop beyond the originating experience; it may not be the higher fruition of which that originating experience was but the seed. Mr. Whitaker evidently believes that the experience through which Jesus passed was different from that of the Buddha, and hence the difference of result, and that it was a richer and higher experience. Would he say that no man can ever in all the future possibilities attain to a higher experience than that attained by Jesus? If that is what he means by the finality of the Christian Religion it appears to be very much open to question. And if that is not what he means then it would clearly indicate that Christianity is not final if it be limited by the actual experience of its founder, and that something higher and richer may be anticipated. The idea that Jesus is unsurpassable is one that will not commend itself to every earnest thinker on this subject.

The essay is clever, and contains much that is very suggestive and illuminating. Yet while aiming to be clear it is sure to puzzle some of its readers by its metaphysics, its theology, its paradoxes. We are told that "the most horrible fact that can exist in God's universe" is the fact that "we are made for holiness and we are not holy." This is mere hyperbole, for if it is quite a natural thing that man is growing towards holiness and develops towards his perfection, the fact that he has not reached perfection in the infancy of his powers is not "horrible." Mr. Whitaker's conception of human nature and of man's relation to God enables him to assert: "I can be holy just because I cannot be holy"; "if I become in the least degree good, it is not I—it is the love of God.

Limits of space do not permit of more lengthy consideration here of this somewhat remarkable essay. It ought to be read widely, for a careful study of it must force any thoughtful reader to clarify his own ideas and to decide where he is in such a matter.

The annual meetings, South Wales Unitarian Society, were held at Aberdare, April 28th, when strong testimony was borne to the helpful activity of branches of the Women's League.

London cannot produce enough bad boys to keep its industrial schools open.

The Auckland Unitarian Church, New Zealand, has added 23 new members during the past year; open-air meetings on Sundays are being attended by audiences of 600 people.

Home Circle.

Speak Thou the Truth.

Speak thou the truth. Let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.

Face thou the wind, though safer seem
In shelter to abide;
We were not made to sit and dream
The true must first be tried.

Woe, woe to him on safety bent,
Who creeps to age from youth,
Failing to grasp his life's intent,
Because he fears the truth.

Be true to every inmost thought,
And, as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach.

—Henry Alford.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER VI.—WHO ARE THE INFIDELS?

Sallie Roecastle was unhappy. And for two reasons. First, her separation from Will Farnley; secondly, because her mind was now troubled with theological doubts.

She loved Will Farnley as much as ever. And now she felt that she had been weak in allowing herself to be terrorised into giving him up. The picture of everlasting punishment in hell with which she had been threatened in her interview with Mr. Wilks had filled her with such fear that she had decided there and then that it was her duty to smother the love that was in her heart. It was not merely the awful fate she would bring upon herself that influenced her, but the possible bringing the same dread doom upon others that swayed her still more powerfully. It was the thought that her act of union with an "unbeliever" would cause her own children to be sent to eternal perdition that frightened her into breaking away from him.

But since then her mind had been tortured with all sorts of troublesome questions. Was it really true that God would send Will Farnley to hell for not believing as she did? Why didn't Will accept her religious faith as his own? How was it that he could not think as she did? Ah! she remembered now that he once said that he could not believe that God is so bad as that. "So bad as that?" Then Will thought better of God than she did. And yet they called him an "unbeliever." He thought God so good that it was impossible for Him to allow any one of his children to suffer eternal torment. Yes, that is what she had heard him say. If Will was right in his thought about God then she was being led astray by Mr. Wilks, and her own beliefs were a delusion. Would Will Farnley, if he had the power, ever send anyone to be tortured in hell for an honest difference of opinion? If not, does it not seem that he is better than her God? What an awful thought! "May God forgive me!" she cried within herself. And yet, and yet—it may be that Will is right and that the chapel folks are wrong.

One day she was walking along the street with such thoughts running through her mind, when a bold announcement on a piece of hoarding caught her attention. In large letters she saw the question: WHO ARE THE INFIDELS? On coming nearer she read that the Rev. Silas Croft was going to give a lecture on that subject in the Temperance Hall. Not long ago she would not have been interested in such a question. But now she was. It was just what she had been asking. Which was the Infidel—Will Farnley or herself? She would go to the lecture and hear what Mr. Croft had to say about it.

So she went. There were many people there, and she passed in as quietly as possible and sat down near the back not desiring that her presence should be noticed. When the meeting began she saw that Colonel Whiteman was chairman. She thought the lecturer therefore must be a Church of England clergyman. But in this she soon found that she was mistaken, for the Rev. Silas Croft began by saying that he was there to speak his own thought, for he was a free man and was not limited by the creeds of any church. He had once been a clergyman of the Church of England, but had seceded from it because he could no longer believe the creeds and articles contained in the Book of Common Prayer. "Some people in that church now call me an 'Infidel,'" said he. "So I wish to ask you to judge for yourselves: Who are the Infidels?"

The lecturer described the Crusades under Richard Coeur de Lion and others against the "Infidel" Saracens and Turks. The Turks denouncing the "Infidel" Christians, and the Christians serving them the same way. It was shown that the Christian Church had given that name to all who were heretics, that the Roman Catholics had branded the Protestants with it, and that the Protestants had used it for any amongst themselves who differed from their creeds.

So the Turk is infidel to the Christian because he did not accept the Christian creed, and the Christian is infidel to the Turk because he rejects the Moslem faith. What a childish thing it is, this throwing the name at each other when each may be equally honest in his opinion. What is it that God really requires? Does He demand that all men shall think alike? What He requires is that each man shall "do justly, and love mercy, and walk humbly" with his God. Jesus did not say that every man must believe

this or that; "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that DOETH the will of my Father who is in heaven"; and "Why even of yourselves judge ye not what is right?" So the honest man who seeks the truth faithfully in his own way, and who uses his own judgment and is true to the light he has, is no infidel. They are the real infidels who act against their own belief, who live an unfaithful and an immoral life.

Sallie walked away from the lecture, her mind in a turmoil. What she heard had astonished and gratified her. A dark cloud seemed to have been lifted and new light shed upon her way. She could now see that Will Farnley was not an infidel, that he was a good Christian.

She did not know that Will Farnley also was at the lecture, that he had himself been the means of bringing the Rev. Silas Croft; that he had made the arrangements for that meeting and secured Colonel Whiteman to preside. She did not know therefore that Will had seen her there, and it was as well she did not for she needed to become more calm and collected before she could decide what to do; and at present it would have been very awkward had she met Will face to face unexpectedly.

As she was walking home she met someone else, no other than Robert Wedmore.

"Good evening, Miss Roecastle, I am going your way; may I see you home?"

"Thank you; it really is not necessary," said Sallie.

"Oh, but I will with the greatest pleasure. I have just seen an old friend of yours, and he was not in very good company."

"Indeed! who was that?"

"Will Farnley. He was just coming out of the Temperance Hall from a Unitarian lecture with a lot of other infidels like himself."

"Was he?" said Sallie in some little surprise.

"Yes, he was."

"Why do you say he was with other infidels like himself?"

"None but infidels would go to a meeting like that."

"Indeed! Then I must be an infidel, for I have been there. But I would rather be such an infidel as Will Farnley any time than be so un-Christian as to attack another man behind his back. Good night, Robert Wedmore. Your way and mine lie far apart from each other, and I wish to pursue my way alone."

With that Sallie turned away from him and left him standing somewhat dumbfounded, watching her hastening away from him, and puzzled within himself what to do.

(To be continued).

RECEIVED: "The Atonement" by Rev. T. A. Gorton, and Nos. 132, 134, 135, of "The Unitarian Penny Library"—notices in type for next issue.

The Three Greatest Religious Names.

By Rev. J. T. SUNDERLAND, M.A.

In looking over the Christian world at the names of the churches, denominations and religious movements with which we are confronted, it is not difficult to see that for greatness of import three rise far above all others. These three are Catholic (not Roman Catholic—this introduces a local and limiting element), Universalist, and Unitarian. These are the greatest and noblest because they stand for the greatest possible things of the organized or associated religious life, namely, catholicity, universality, and unity. The advantage of these names is that they are wholly positive or affirmative, wholly undogmatic, wholly unsectarian, wholly spiritual, in the widest possible degree inclusive, and no matter how much may be the progress of the future they can never be outgrown or passed by.

Perhaps in no way is the intrinsic greatness of these names better seen than by contrasting them with others that are common around us. Strange to say, most Christian bodies have received their names not from the best and deepest that is in the faith which these bodies hold, but from some quite incidental and superficial thing; not from the essentials of their religion, but from its accidentals. Thus we have several large denominations named from the particular form of church government which they have chosen to adopt for themselves (Presbyterians, Congregationalists, Episcopalians), as if that were the most essential thing for which these great Christian bodies exist; others from a simple external rite (Baptists) as if an outward observance were to be lifted above inward life; others from some historical incident, as the Methodists from the circumstance that Wesley and his little band at Oxford introduced method into their religious work; and still others from some distinguished leader (Lutherans, Calvinists, Wesleyans), as if a particular man who taught a religious faith were more important than the faith.

As compared with all such incidental, superficial, and necessarily dividing names, how inspiring it is to turn to those which have in them no suggestion of the superficial or the dividing, but which, like Unitarian, Universalist, and Catholic, signify the deep, the all-embracing, the external things of the moral and spiritual universe! It is not too much to say that a religious movement possessing any one of these great names has only to be deeply and persistently true to it—true to its profoundest significance—to become, sooner or later, the certain religion of the future.

The Nelson Church held its first anniversary in its new building on April 27th, and in spite of a very wet day the collections were £10.

There is a revival of strength in the Upper Brook Street Church, Manchester, the membership having increased from 39 to 121.

Anecdotes and Illustrations.

From ROBERT COLLYER.

THE VINE AND BRANCHES.

When Carlyle gave his address in Edinburgh the hall was filled, not with Scotchmen alone, but with men who poured in from the most distant parts of England and Europe to sit at his feet and drink in his words because he was to them the vine, and they the branches. When Mr. Emerson came to our city there were those sitting about his feet that would hardly listen to any other living man, because he was to them the vine, and they were the branches. . . . The great soul has taken them in and imparted its life to theirs.

RIGHTEOUS JUDGMENT.

I believe, in the judgment day which comes at last to every soul, two men may stand before the great white throne together, one with a great many bad things to answer for, and the other with very few; yet the one who appears to be the greater criminal shall be deemed the better man, because he has fought his battle at a vast disadvantage, while the other one has had everything in his favour. "Why don't you make an effort and put your passion down, once for all," a good friend of mine, a preacher, said to one of these poor sinners. "Doctor," he replied, "I've tried more, and harder, I believe, than you need try twenty times over, and I am nothing but an old sinner still."

IN HEAVEN, ON EARTH.

I think the most heart-whole man I ever knew was a man who had waited and watched, breaking stones through all weathers on the cold shoulder of a Yorkshire hill, and he could hardly see the stones he had to break he was so sand blind. His wife was dead and all his children; his hut was open to the sky, and to the steel-cold stars in winter; but when once one said, to comfort him, "Brother, you'll soon be in heaven!" he cried out in his rapture, "I have been there these ten years!" And so when at last the angel came to take him he was not unclothed, but clothed upon; mortality was swallowed up of life.

NEVER DESPAIR.

I shall not despair of anything. If only a little seed of good ripens that little seed will never be lost. One of the worst women we ever had, says the matron of one of the great English prisons, was caught one day weeping over a daisy. Well, I think God's angels saw that woman weeping and went and told it in heaven, and then there was joy there, for they knew somehow, somewhere, sometime, that "wee crimson tipped flower" would bring her and be brought by her through the golden gates.

A FAITH TO DIE BY.

I visited camp Douglas, and sat down on the cot of a sick man, a prisoner from the south. He said, "Are you a minister?" I answered, "Yes." "What sort, Baptist?" "No." "Methodist?" "No." "Presbyterian?" I wanted to see how far he knew and so still said "No." I suppose these were all he had ever heard about, for he opened his eyes wide when he had exhausted his catalogue and said, "What then?" I answered, "Unitarian." "Ah," said he, "I never heard of that before. What do they believe?" So I told him how they believe God is our Father, and cares for us every one, and how he takes a man for what he is rather than for what he says, and how after death he is just as much our Father as before. "Well," said the man, "I never heard that before; but that is right; come see me again." I went, I think, on the third day, but his cot was empty; he had gone to the Father.

GOD AND THE WOMAN.

Found in that good story, read in a printed book—

"Janet," said the minister, "there is really nothing in you that is at all worthy of salvation. Now, suppose God at the last should let you drop into hell, what would you say to that?" Janet was on her death-bed. She had been all her life in this dark shadow of a possible predestination to the pit. But she had lain still in her room in this sickness a long time, and her soul had caught now and again, with great distinctive vividness, a flash of the Eternal Light that at these times touches the soul from the land where the Lord God is the Sun. "Minister," Janet said quietly, "I have thought it all over. I believe God will do with me just whatever He has a mind to do. I cannot tell what He will do. But this I know: He made me; I am the work of His hands; and if He puts me down into hell He will lose more by doing it than I shall by bearing it."

FAITH IN THE CHILDREN.

When Dr. Arnold went to Rugby the school was in a frightful condition, and it was considered clever and manly to do the basest things, and then to deceive the master about them. Arnold never for one moment appeared to believe he was being cheated. He said practically, "Boys, I will not believe in your depravity," and then presently the boys were all saying, "What a shame it is to lie to Arnold, when he always believes you"; then the man's faith in them burnt up all the faithlessness in their hearts. Believe in the presence of God in the child, I say.

The Whit-week meetings at Essex Hall have been quite remarkable for large attendances and warmth of interest.

The Essex Hall Lecture on "Heresy" by the Rev. Alexander Gordon, M.A., was a brilliant and masterly utterance.

Rev. Professor L. P. Jacks, M.A., D.D., of Oxford, is shortly to receive the honorary degree of LL.D. from Glasgow University.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

[Text book, "The Bible—what it is and is not," Rev. J. Wood, chapters 6 and 7. (See also Sunderland's "Origin and Character of the Bible," chapter 26; Dr. Savage's "Pillars of the Temple," chapter 6; and Dean Farrar's "The Bible: its Meaning and Supremacy," chapters 4 to 8,—an excellent book, written by a broad-minded Churchman).]

JUNE 1st: "EXTREME VIEWS OF INSPIRATION." Wood, pp. 87-93; Farrar, chapter 8. Scripture Reading, Matthew 5, 21-48; Psalm 109. Note the contrast.

1. The word "inspiration" comes from the Latin verb "inspiro," to breathe into or upon. The original idea of an inspired person probably was that God had breathed His spirit into or upon him. An inspired Scripture is that written by one who, at the time, was under the influence of the Spirit of God. Although the term "inspired" or "inspiration" has often been employed in theology, few, if any, of those who used it have defined its exact meaning. It is therefore a vague term, because different degrees of inspiration are possible.

2. Some have held a theory of inspiration which amounted to verbal infallibility. According to this view the writers of the Bible were so completely possessed by the Spirit of God that all their human faculties and will-power were in entire abeyance for the time being, and God made them write down whatever He would. Justin Martyr stated that the Divine Spirit used righteous men like a harp or a lyre from which the plectrum elicits what sound it will. Eusebius held it would be rash to say that the sacred penmen could have substituted one word for another. So also Tertullian, Irenaeus and Origen. Others held a more moderate view—that the human element entered into the most inspired and perfect work of man. Such was the opinion of Chrysostom, Basil and Jerome.

3. Even in modern times belief in the verbal inspiration of the Bible has been held. The Helvetic Confession (1675) states that the Hebrew text of the Bible, both as regards consonants and vowels, is inspired. So John Owen, the Puritan divine, and, later still, Dean Burgon, held that "every letter" of the Bible was divinely inspired.

JUNE 8th: "A REASONABLE VIEW OF INSPIRATION." (Wood, pp. 93-99). Scripture Reading, Psalm 23, 24.

1. God's revelation of divine truth to man is not confined to one nation or one period of time, but is universal and continuous. We cannot, however, say even of the most inspired of mankind that they are so completely under the influence of the spirit of God as to be above the possibility of error.

2. There have been in every generation, and there are to-day, men and women of exceptional spiritual gifts who, by reason of their inborn qualities, and as the result of spiritual culture and communion with God, gain a deeper insight into divine truth, live in more perfect harmony with the will of God, and therefore breathe forth more of the divine spirit in their lives and teachings than those who are on a lower spiritual plane. Those who are inspired also have the power to kindle in others an admiration for the ideal they set forth, and a noble desire to attain that ideal.

3. It does not necessarily follow that those who have the highest spiritual gifts also possess the most brilliant intellects, or that they are the best educated; and we must guard against the fallacy of supposing that inspiration makes up for the lack of education. We must have both before we are fit to be prophets and leaders of men.

JUNE 15th: "THE TEST OF INSPIRATION." (Wood, pp 99-105). Scripture Reading, Psalm 8 and Ecclesiastes 3, verses 16-22.

1. How can we know whether a book is inspired or not? Can we rely on the claim which the book itself makes? No; many books which we believe to be spurious lay claim to inspiration. The best example in modern times perhaps is Smith's "Book of Mormon." Can we rely on the Church? No; we find that the different churches cannot agree among themselves as to which books are inspired and which are not. Also, the churches in the past persecuted the pioneers of truth, and many of them are still the last place of refuge for discredited beliefs.

2. When we take all things into consideration we find that the most reliable seat of authority is within ourselves—in our hearts and consciences. Our beliefs and principles are of no value to us unless we are thoroughly convinced in our inmost souls that they are the highest and best yet attained by man. The teachings of the Bible must stand or fall by that standard.

3. There are very few people who will not admit at once that the teaching of Jesus in the Sermon on the Mount is divinely beautiful, although a good many may say that it is impracticable. There is a divine element in man to which all inspired teaching appeals, compelling approval. This, however, may be vitiated by obstinate prejudice, depravity of nature inherited or acquired, or some taint of mind.

4. On the whole, if we keep an open mind and let what is holiest and highest in us be our guide, we shall not go far wrong in judging what is inspired and what is not.

JUNE 22nd: "INSPIRED AND UNINSPIRED PASSAGES IN THE BIBLE." (Wood pp. 106-115). Scripture Reading, Exodus 32, verses 7-14; I. Kings 8, verses 12-30.

1. We have already mentioned certain passages in the Bible which contradict one another, others in

which the conception of God is lamentably low and childish. Some of the books tell sordid tales of brutal men and women. The Book of Esther is a nauseating record of human pride, cruelty and revenge, without a single redeeming feature. We not only say that it is void of inspiration, but we hope for the sake of mankind that it is untrue. The early chapters of Ecclesiastes are the work of a selfish, voluptuous pessimist who, having failed to find satisfaction in sensual indulgence, comes to the conclusion that all is vanity. Some of the Psalms are nothing but imprecations of revenge upon the writers' enemies.

2. On the other hand many of the Psalms uplift and inspire us; certain portions of the Book of Job are sublime, also of Isaiah, Micah, and a large number of other Old Testament writings. In these we get visions of a glorious ideal which fills us with a Divine enthusiasm for the higher things of life.

3. We believe, however, that the high-water mark of Biblical inspiration is reached in the Gospels. The beautiful example and teaching of Jesus leave no doubt in our minds that we are in the presence of a truly inspired prophet.

JUNE 29th: "BIBLE INSPIRATION: ITS DIFFICULTIES." (Wood pp. 116-122). Scripture Reading, Exodus 7, verse 14 to 8 verse 15.

1. Some of the early Church Fathers realised that certain things in the Bible could not be defended on moral and religious grounds, and they tried to get over the difficulty by ascribing some "mystic" meaning to offensive passages. Philo (first century, A.D.) carried the allegorical method of interpretation to great lengths, and Origen (c. 185-253) held that the narratives about Abraham's betraying of his wife's chastity, Noah's drunkenness, Jacob with his wives and concubines, the incest of Lot, Judah and Tamar, and others of a similar kind, were not "facts" but "mystic economies." Bede explained away Elkanah and his two wives by saying that Elkanah is our Lord, and his two wives are the Synagogue and the Church. This method of interpreting the Scriptures was also used extensively in more modern times by Emmanuel Swedenborg.

2. Modern science has greatly multiplied the difficulties of those who hold the extreme theory of inspiration. The Church at first persecuted and tried to suppress the pioneers of science, Roger Bacon, Galileo, Copernicus, and bitterly denounced Darwin's theory of evolution. But when science proved too strong to be suppressed the Church then set itself the impossible task of harmonising the Scriptures with science.

3. The science of Genesis, the religion of Leviticus, the ethics of many of the historical books, the belief in witchcraft, demons, etc., cannot be justified or reconciled with modern knowledge and ethics. They illustrate the crude beginnings of human progress, which all religious people ought to have outgrown long ago.

4. The Bible is a record of the political, social, moral and spiritual struggles of the Jewish nation, extending over a thousand years or more. In it we find things to emulate and things to avoid—holy aspiration and deadly sin side by side. We must exercise our judgment, and hold fast to that which is good.

Hymn Lessons for the Month.

By M. E. THACKRAY.

XXII.—SALVATION. HYMN 119.

"Little children stand before Thee."

VERSE 1.—When do mother and father enjoy a Sunday School concert most? When their own little children are taking part. God, our Heavenly Father, loves us to sing His praises. He loves the praise of little children as much as that of grown-up people.

VERSE 2.—What was the chief thing that Jesus taught us? That God is our Heavenly Father. Our life is often compared to a journey. We all need a guide. Jesus is the best guide. What kind of a guide would you trust most? One who has been the journey himself, and knows the "ups and downs" of the journey. How many texts can you remember which tell us what Jesus taught?

VERSE 3.—How do people teach us? By speaking, writing, or by example, i.e., showing us how to do things. Giving our hearts to God, i.e., letting our whole hearts be filled with love, for "God is Love." How can we learn to "live by love? By constantly trying to do loving acts and think kind thoughts. Beauty of salvation (i.e., of a good life). Good people should not have long faces. Brightness is something we can all try and give to the world.

VERSE 4.—Why do we value the Bible? It contains more lessons than any other book. Two necessary things in life: (1) to know what we should do, (2) to do what we know is right. The Bible helps us to know. We must next try and live rightly.

VERSE 5.—Goodness does not develop without effort. "Seek and ye shall find." Wisdom and grace—we sometimes forget that "grace" (graciousness and loveableness) is needed as well as knowledge.

XXIII.—IMMORTALITY. HYMN 306.

"For ever with the Lord."

VERSE 1.—"For ever with the Lord." Try and remember these words and think of them in the days when trouble comes. It is not wise to dwell upon the sadness of life very much with little children, but at times it may be well to think upon some sorrows of which they do know. Mother may be ill; God may see fit to "take away" someone we love—in fact we know He will take us all away some day). We can say "Amen," i.e., so let it be, quite trustfully if we remember that God is always with us. Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

VERSE 2.—Picture the life of the nomadic Arabs, wandering onwards with their belongings and "pitching their tents" each night.

VERSE 3.—What is the most beautiful home we can think of? A home filled with love, without selfishness of any kind. We speak of "golden gates," but we really think more of loving hearts. We often use the word "golden" to express something valuable, e.g., "golden minutes," "golden opportunities," "golden deeds."

VERSE 4.—Give Scott's view of the man:

Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand."

We all long to reach home to see father and mother again when we have been away. If we learn to love out Heavenly Father we shall always feel in a "heavenly home," for we shall always feel that He is near. N.B.—The emotion expressed in verse 5 is not a particularly healthy one, and there is always a danger when figurative language is used that little ones will understand it as concrete fact. The thought of heaven is much more beautifully expressed in the next hymn.

XXIV.—HEAVEN. Hymn 160.

"I read of 'many mansions.'"

VERSE 1.—"In my Father's house are many mansions." A mansion—a large dwelling place. Arouse wonder at the every day "miracles"—coming of day and night, all living things waking and sleeping, life, our wonderful bodies and powers. Not even the wisest man who ever lived could cause any of these wonders. God alone has the power. We may call just the place where we are living one "mansion" for God is there doing all these wonderful things.

VERSE 2.—When is it easier to talk to people—when they are near or far away? "Where love is, God is"—one of Tolstoy's shorter stories. There are many "real" things that we cannot see, but only feel, e.g., happiness, hope. God's presence is real, though we cannot see Him.

VERSE 3.—Why do you like mother to stroke your head when she has put you to bed? Touch of love—and remember "God is Love." One of the greatest happinesses is to feel that one has been trying to do right—"the pleasantness of trying." It is God within us who makes us feel this happiness.

XXV.—THE BIBLE. HYMN 85.

"Ever find I joy in reading."

VERSE 1.—"You all love to hear the story of Jesus, don't you?" Where have we read this story? Years during which people have told this story. First written down nearly 2,000 years ago. What would Jesus plead with us to do now? Lead loving, true lives. "I am the Way, the Truth and the Life."

VERSE 2.—Some great teachers do not like to be troubled by children. A busy mother left her little boy in the room for ten minutes and on coming back found workbasket upset, cupboard emptied, and vase of flowers spilt. The little boy was very troublesome, and yet the mother would not have liked to be without him. Why? The mother loved him, and in the same way Jesus loved little children.

VERSE 3.—Johnny was playing rather roughly and broke his sister's doll. He was very sorry ("contrite") and told his sister so. She said, "Go away and play alone. I don't want you any more." Would Jesus have acted in this way? What would he have done?

VERSE 4.—All beautiful stories can be read and enjoyed again and again. What other story do you like to hear often? Why should we read about good people? So that we may grow like them.

XXVI.—LOVE AT HOME. HYMN 262.

"There is beauty all around."

VERSE 1.—Looking at things through coloured glasses—what we look at seems coloured by the glass. "Love" is a glass which makes everything look beautiful. We look through "rose-coloured glasses." Gentle tones and loving looks make it a pleasure to obey the speaker. When does bedtime seem to come too quickly? (When you are enjoying some game, etc.). Love makes the time pass quickly and pleasantly.

VERSE 2.—Happiness does not depend on fine big houses or costly furniture. Hearts filled with love have no room for unkind thoughts. The fairy story of "Diamonds and Toads"—beautiful words became diamonds, ugly ones, toads. Beautiful words and thoughts around us are like roses.

VERSE 3.—Love is like the sunshine which makes everything seem smiling and happy. Comparison of the earth to a looking-glass—we see there what we bring to it "Frown on it and it will frown on you, etc. Our Heavenly Father is pleased when we are loving and gentle, just as mother is pleased to see her children playing happily together.

Sunday School Topics.

At the annual meeting of the Sunday School Association in Whit-week the Conference on "Forward Movement Ideals and Work" was very opportune. Never was there a time when more earnest attention should be given to enterprise in Sunday School aims.

Rev. Lucking Tavener, who was appointed to give an address on "Art and its place in Religious Instruction," has specialised in this subject and always shows himself well qualified to deal with it. We cannot have too much picture teaching.

The Manchester District S.S. Association is taking steps to organise the visitation of schools more thoroughly. There are great possibilities of help to schools if such work is well and thoroughly done.

The North Cheshire Unitarian S.S. Union held its annual conversazione at Stalybridge on April 19th, when about 160 teachers and friends united in fellowship, and listened to addresses from representatives of other Associations.

Mr. Ion Pritchard, Secretary, S.S. Association has paid a most helpful visit to the Unitarian Sunday School at Newport, I.W., including a conference with the teachers.

Mr. Pritchard has retired from the secretaryship of the S.S.A., and a "Pritchard Fund" is to be raised for the furtherance of the work of the S.S.A., to honour his name, and that of the late Miss Pritchard.

The National Conference Guilds Union held its 12th annual meeting at Unity Church, Bolton, April 19th.

The Upper Chapel Sunday School, Sheffield, had its 102nd anniversary, April 27th, preacher, Rev. E. A. Voysey, B.A., with good attendances and increased collections.

The Sheffield District Unitarian and F.C. Sunday School Union had a record attendance of about 700 at its United Whit-Sunday Afternoon Service in Upper Chapel, in which four schools took part.

The Wide World.

The Bishop of London knows more about Unitarians and Unitarianism now than when he publicly misrepresented it some weeks ago.

Our International fellowship is a rich one. It has included such great souls as Mazzini, Tolstoy, Abraham Lincoln, Emerson, Channing, Parker, and Martineau. The International Congress of Liberal Christians which meets in Paris in July is organised by the Unitarians and is representive of the broadest minds and the best scholarship of all religions in the world.

The Government of the United States of America is again making an important move for the security of international peace. Secretary Bryan is inviting the nations to a compact that no war shall be declared until there has been a period of investigation of the causes of difference.

Violence, outrage, and destructive revolutionary tactics by the militant women in England have set back the proper consideration of the claims of women possibly for some years.

At last it seems that the Balkan War is virtually at an end. Scutari has yielded to the Montenegrins and has been given up by Montenegro at the request of the Powers, and peace delegates are meeting in London to arrange terms. By very careful diplomacy amongst the Ambassadors in London against many serious difficulties the danger of conflict between the great Powers is avoided.

National Unitarian Temperance Association.

President: Rev. P. H. WICKSTEED, M.A.
Secretary: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

A FAMOUS TEETOTALER.

The President-Elect of the British Association for the Advancement of Science is Sir William White, K.C.B., F.R.S., Chief Designer and Adviser to the Admiralty. To him we owe largely the great efficiency of our ships. To maintain himself as fit and efficient as can be he has always been a total abstainer, and is now 70 years of age.

CANCER AND ALCOHOL.

"Cancer is twice as frequent among brewers and London publicans as among clergymen. My experience of this disease enables me to tell you that it is more rapid and more distressing among those who take alcohol, and that free consumption of alcohol adds greatly to the rapidity and severity of the disease. The taking of alcohol is not the cause of cancer, but it certainly lessens a man's power of resisting the attack of this disease, and renders him an easier prey to it."—Sir A. Pearce Gould, M.D., K.C.V.O.

MR. PHILIP SNOWDEN, M.P.
INDICTMENT OF THE LIQUOR TRAFFIC.

"The indictment which they made against the liquor traffic was the same as existed when that society was started. They indicted the traffic as being against the welfare of the nation. The liquor traffic served no useful purpose whatever. It did not create wealth; it did not improve or maintain physical health; and it did not promote human happiness. On the contrary, it destroyed wealth; it undermined physical health; it destroyed human life and human happiness."

WHAT THE BOARD OF EDUCATION SAYS.

The Temperance Syllabus issued by the Board of Education says: "A man who is under the influence of alcohol believes his external surroundings to be better than they actually are, because he is unable to feel or realise his limitations so acutely on account of this deadening effect."

TEETOTAL DUKE.

The Duke of Portland, speaking at Nottingham, said that when he recently met with an accident he thought he would try to do without liquor of any kind. Ever since he made that reform he felt himself a better man in every possible way. He got up without a buzzing in his head in the morning, he could do a better day's work, and he really believed he should live a few years longer.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

Complaint has been made to the Editor that the East Cheshire Churches no longer find the East Cheshire Union page in their copies. The complaint should be made to the Committee of the East Cheshire Union, which has ceased to provide that link of communication between itself and those East Cheshire Churches which use the Magazine. It goes without the saying that we should be glad to continue the insertion of that Union page which was evidently so much appreciated, and the cost of which was a mere trifle compared with the awakening of interest in the Union's affairs.

A great event in Unitarianism was the issue of the special Commemoration Number of "The Christian Life" at Whitsuntide. It is a very laudable and plucky enterprise, and the latest of the many indications of the thorough-going loyalty of that excellent weekly to its Unitarian principles. "The Christian Life" ought every week to be in every Unitarian home. We congratulate the Editor.

The London District Unitarian Society held its fifth annual meeting of Young People at Essex Hall on April 19th, when stirring addresses on Unitarianism were delivered.

"Founders' Day" is a new feature as an anniversary in celebration of the founders of a church. It is instituted by Rev. W. C. Hall, M.A., this year for his Northampton Unitarian Church.

Rev. Charles Hargrove, M.A., who has retired from the regular ministry of Mill Hill Chapel, Leeds, after 36 years' pastorate, has been presented with a cheque for £1,400 by the congregation, and also handsome gifts were made to Mrs. and Miss Hargrove, at a large gathering held April 24th. Mr. Hargrove became Unitarian after seceding to the Roman Catholics from the Church of England, and he was recently President of the British and Foreign Unitarian Association.

The late Mrs. Emily A. Fifield, of Dorchester, Mass., U.S.A., pioneer of the Unitarian Women's National Alliance, was a regular subscriber to our "Unitarian Monthly."

The Bi-centenary of Walmsley Chapel, near Bolton, was celebrated April 26th.

A Sale of Work at the South Shore Unitarian Free Church, Lytham Road, Blackpool, opened by Mrs. William Healey, of Heywood, was held April 30th, and realised nearly £109 for reduction of debt and in aid of church funds.

Miss Amy Withall preached the sermon before the London Lay Preachers' Union, April 28th.

MINISTERIAL CHANGES: Rev. E. T. Evans has accepted appointment to Highland Place Unitarian Church, Aberdare; Rev. Felix Holt, B.A., has been ordained to the ministry of the church at Ballymoney; Rev. Tyssul Davis, B.A., has resigned at Newport, Monmouthshire, and accepted appointment to St. Saviour Gate Chapel, York; Rev. H. F. Short has been welcomed to Park Lane, near Wigan; Rev. H. W. Hawkes is resigning his ministry at West Kirby at the end of October; Rev. J. W. Bishop has resigned his ministry at the Collyhurst Domestic Mission, Manchester, and accepted appointment as Unitarian minister at Mottram; Rev. J. Cyril Flower, B.A., ex-Congregationalist, is appointed to the ministry of the Sale Unitarian Church; Rev. H. W. King has been inducted to the Rotherham Church of our Father; Rev. J. Glynne Davies, of Aberdare, has been installed to the ministry of the Banbridge Congregation, Co. Down.

DEATHS: Mrs. F. Chapple, Bath, April 8th, 85; Mr. Evan Evans, Ciliau Aeron, Cardigan, April 13th, 52; Mrs. William Elliott, widow of the late Rev. Wm. Elliott, at Stockton, April 13th, 92; Rev. George Evans, M.A., Middleton, Manchester, April 19th, 62; Eliza H. Hodgetts, Hampstead, April 22nd; Elizabeth A. Hall, second daughter of Rev. Alfred Hall, M.A., Newcastle, April 26th, 6 years; Mr. R. J. Gregg, Sandown, I.W., April 29th, 69; Miss M. E Grundy, of Blackpool, at Southport, April 13th, 56; Mrs. P. J. Hargreaves, Burnley, April 24th, 52; Miss F. M. Evans, Blackpool, May 5th, 70; Mr. J. G. Pinnock, Southsea, May 1st, 61; Mrs. Wood, wife of Rev. F. Wood, Colyton, May 7th, 60; Mrs. John Jenkins, Ciliau Aeron, May 11th.

Provincial Assembly of Lancashire and Cheshire.

The Annual Meeting

WILL BE HELD

AT BOLTON

On Wednesday, June 18th.

SERVICE in Bank Street Chapel at 11 a.m. PREACHER: The Rev. B. C. Constable. Supporter: The Rev. G. A. Payne.

BUSINESS MEETING in the Afternoon, J. Wigley, Esq., President of the Assembly, in the chair.

PUBLIC MEETING at 6-30 p.m. Chairman, John Harwood, Esq. Speakers: F. Maddison, Esq., on "The Pulpit and Labour Unrest"; J. W. Barlow, Esq., on "The Church and Sunday School and Organised Religion"; the Rev. Stanley A. Mellor, B.A., Ph.D., on "The Spirit of Revolt."

H. E. DOWSON,
N. ANDERTON, } *Hon. Secs.*

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger !

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

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